A SERMON

Preach'd before the
TRUSTEES for *Establishing the Colony of* GEORGIA *in* America,

And before the
ASSOCIATES of the late Rev. Dr. *THOMAS BRAY*, for *Converting the Negroes in the* British *Plantations, and for other good Purposes.*

AT THEIR
First Yearly - Meeting,
IN THE
Parish Church of St. *AUGUSTIN*,
On *Tuesday* February 23, 17$\frac{30}{31}$.

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To which is annexed
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gratis

Isaiah xi. 9. Latter Part.

——— *The Earth shall be full of the Knowledge of the LORD, as the Waters cover the Sea.*

IN this Chapter we have the Power of Divine Eloquence, and Prophetick Imagery drawn forth to represent the Kingdom of the *Messiah*, and that large Train of Blessings which should accompany it. *Grotius* expounds the whole as intended in it's principal Sense for a Description of the Endowments and Reign of *Hezekiah*. Could no other Absurdity be objected to this jejune Exposition, it seems to entrench on the venerable Character of our Prophet, and supposes him paying too great a Compliment to that King. The Boldness and Sublimity of his Figures in every Part of the Description are a Proof, that he rose to more enlarg'd Views, and comprehensive Prospects in it. A natural and easy Sense arises to it in the receiv'd Construction. The illustrious Personage in View appears to be pointed out with undeniable Evidence in this compendious History of his Descent. 1. He was to come. 2. He was to be a Branch of the House of *David*. 3. He was to *grow out of his Stem, and out of his Roots.* He was to descend from him at a

Conjuncture (as *Christ* in Fact did) when the Royal Line was almost extinct, and dwindl'd into a contemptible Figure. And tho' *Wisdom* and *Understanding*, *Counsel* and *Might*, *Righteousness* and *Faithfulness* are the principal Ingredients in a Royal Character; yet all these Perfections were never brought into one central Point, or enter'd into the Composition of a mere human Person. Some Examples of Misconduct stand as Shades in the Annals of the wisest and most upright Princes. All human Courts of Judicature must govern themselves by apparent Evidence. Not *to judge after the Sight of his Eyes*, neither *to reprove after the Hearing of his Ears*, can only, in Propriety of Speaking, be apply'd to the sovereign Dispenser of Justice; beyond whose searching Inspection the Heart has no Retirement. These august Characters will literally concenter in *Christ* on the Great Tribunal, when He will have the Issues of Futurity depending on his Sentence; and the Knee, that saluted him in Derision, will be bow'd before Him in the lowest Prostration. But He came not here to erect a temporal Monarchy, or to attract the Eyes of an astonish'd World by Appearing in the Blaze of Imperial Glory. He never wore the Purple, or receiv'd the Honour of a *King*, but in the last sad mournful Scene, when he suffer'd all the Ignominy of a *Malefactor*. — If we consider the prophetick Style, which is full of majestick Figures and rais'd Ideas, we may easily accommodate the literal Sense to the spiritual. The inspir'd Author in this Chapter is painting out in a Variety of Images those amiable Impressions, which Christianity would make on the Minds of Men after their universal Submission to it. Those disorderly Passions, which have now their full Range, and disturb the Harmony of the World, will then be reduc'd within fit Bounds, and the World will be render'd a Seat of Righteousness, Serenity and Peace. *The Wolf also shall dwell with the Lamb, and the Leopard shall lie down with the Kid: And the Calf, and the young Lion, and the Fatling together, and a little Child shall lead them. And the Cow and the Bear shall feed, their young ones shall lie down together; and the Lion shall eat Straw like the Ox; and the sucking Child shall play on the Hole of the Asp, and the weaned Child shall put his Hand on the Cockatrice Den; They shall not hurt or destroy in all my holy Mountain.* But how will such a glorious Improvement be produc'd in the State of the World, in the various and only not infinite Tempers of it's Inhabitants? From what happy Cause will such a Profusion of Blessings derive? From an Enlargement or Diffusion of the Gospel, and the Prevalence of it's Power to the very Extremities of the habitable Globe: For nothing short of

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this I understand to be the full Amount of such a beautiful Allusion or Trope in the most extensive Import of it. *The Earth shall be full of the Knowledge of the LORD, as the Waters cover the Sea.*

The Way to the Words being thus open'd, they will appear subservient to the present Occasion by a distinct Consideration of the following Particulars.

I. That the Gospel, as the last finishing Revelation of GOD's Will, *is to fill the Earth with the Knowledge of the LORD, as the Waters cover the Sea*; and that no other Institution of Religion can be a Competitor with it for this Claim.

II. That however this Prophecy has yet been fulfill'd but in Part, no Objection to it's Truth, nor Impeachment of Divine Providence can arise on Occasion of such an imperfect Completion.

III. I would trace out some of the Impediments, which humanly speaking have stood in the Way of this desir'd Event.

IV. Deduce the Obligations incumbent on us to contribute what we can in our respective Stations to the Removal of them. And then conclude with Observing, how well such Obligations will be answer'd in a zealous Promotion of those excellent Designs, to which this Day's Appearance calls our Attention.

I. That the Gospel, as the last finishing Revelation of GOD's Will, is to *fill the Earth with the Knowledge of the LORD, as the Waters cover the Sea*, and that no other Institution of Religion can be a Competitor with it for this Claim. Reason insensibly leads us to the Borders of Revelation, and the glimm'ring Light it let's in upon us, gives a keener Edge to our Desires of some more full and assur'd Discoveries. That there is a supreme Being, the Parent and Governor of the whole Creation, a small Measure of that Reason, with which every Man is endow'd, must convince him. But the Nature and Attributes of the Deity continu'd immense Blanks in our Idea of Him, 'till the Gospel fill'd them up, and enlarg'd this Idea to the utmost stretch of Human Conception. Here we view Him in the dazzling Brightness of his unveil'd Perfections, surrounded with an Immensity of Power, Wisdom and Goodness. —— Reason left us under a trembling Suspence (where our Conclusions ought to have been

been most assur'd) concerning an *Attonement for Sin*, and a *final Retribution* We could only form Hopes of Pardon from the Tenderness of his Nature, and the Extent of his undeclar'd Compassions; but knew nothing of the Reserves or Limitations, within which it would consist with the Honour of his Attributes to grant it. In vain should we have pursu'd the Refinements of Philosophy to untie the intricate Knot, or invent a Scheme, that could reconcile the interfering Claims of Justice and Mercy. The Process of this whole Transaction puts the most exalted Reason to a Stand.—Whether an All-sufficiency in other Respects is on a good Foundation asserted to Reason by our bold Contenders for it, may be best collected from the Principles and Practices of those Ages, which had only the Direction of this Light. The Writings of the antient Heathens are still allow'd to be the Standard of Delicacy and Politeness; and they were doubtless as well qualify'd to form and digest a compleat System of Religion by the Discoveries of unassisted Reason, as any of their modern Refiners. But if the Masters of Morality, in the Result of their Searches could have trac'd out the Lines, and ascertain'd the Measures of Duty; yet by what Sanctions could they secure a becoming Deference to their Prescriptions? The Gospel opens to our View a State of Happiness and Misery commensurate to the most enlarg'd Capacities of an Immortal Spirit; and which, after Miriads of Ages, will be still growing upon us. Our Hopes and Fears must rise in Proportion to the Bulk of their Object. Can the Complaisances or Recoils of natural Conscience, Can any Happiness or Misery during this Span of Life, have equal Weight with, much less preponderate that pleasing or dreadful Futurity, which awaits us at our *Exit* hence? When Conjunctures so happen'd that we were in Fact Losers by Regards of Religion, nothing could justify our Choice but the Supposal of a future Compensation. Now the Soul could not by her most refin'd Reasonings demonstrate beyond any Shadow of Doubt her own Immortality. When she stood on the Brink, and look'd into the other World, the Ocean before her, her Prospect was wretchedly overcast, and fill'd her with gloomy Presages. No Lights of Reason when call'd in to her Aid, were strong enough to discover the distant Haven, the Shore of Eternity. Did an Apoplexy seize the Brain, all her Powers of Thought and Invention were immediately suspended by the Seizure. Since the Union of the Body is so close and intimate, could the Men of abstract Reasoning carry our Views beyond the Shades of Death, and distinctly resolve us, Whether she cou'd survive the Shock of a total Separation? Whether she could resume

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the Exercise of her accustom'd Faculties in a State of Disunion? Whether the same or any different Body would be allotted for the Scene of her future Residence and Operations? I have just observ'd, how the Gospel fills up the Blanks of natural Religion, because Reason, instead of being reminded of the Narrowness of it's own scanty Power, has of late been substituted in the Place of the Gospel as the proper Standard of Faith and Duty. 'Twould be needless to enter into the Imperfections of any other OEconomy, or to multiply Proofs of a Doctrine so well supported. The Plan of Religion, as it stands on the Foot of this Revelation only, can fill *the Earth with the Knowledge of the LORD, as the Waters cover the Sea.* The external Evidences of it's divine Original, and those numberless intrinsick Excellencies, which can't escape the Eye of the most hasty and injudicious Observer, will notwithstanding all Attempts to disparage them, secure it against any Competition for this Character. That it has not been attended with those Blessings, which are here foretold as the Consequence of it, even where it takes Place of all other Professions of Religion, I am not unwilling to acknowledge. There may be Vice under any Provisions, that do not entrench on the Liberty of human Actions, and there can be no Virtue under any that do; Liberty entering essentially into it's Character as such. The most effectual Restraints are here laid upon all *Ungodliness and worldly Lusts*, which embroil Mankind, and cross upon the Rules of human Society. And when the Gospel triumphs in it's full Energy, when the Converts of this Religion live up to the Rules it prescribes, then will commence that peaceable State, which the Prophet so elegantly describes, *The Wolf shall dwell with the Lamb, &c.* But may it not be urg'd in Disproof of the Gospel's Pretensions to this Character, that the Prophecy, admitting this to be the intended Sense of it, has but a very imperfect Accomplishment; That the Powers of the World seem to be engag'd in another Interest; That Christainity is not likely to establish an universal Empire, if we may form a Prospect of it's future Advances, from the Reception it has hitherto met with? This suggests to me another Branch of my Subject.

II. That no Objection to the Truth of this Prophecy, nor Impeachment of Divine Providence can arise on Occasion of such an imperfect Completion. Some * have computed, on a Division of the known inhabited

* *Brerewood* his Enquiries touching the Diversity of Languages and Religions through the *chief Parts* of the World, *Chap.* 14. *Pag.* 118.

habited World into thirty Parts, nineteen to be in the Possession of *Idolaters*, six of *Mahometans*, and five of *Christians*. But admitting the Ballance to turn much more on the side of Christianity, then this Computation supposes, we may securely affirm, that the Cause of it seems to decline, and appeal to the Annals of other Countries, or the Experience of our own. However, as such an universal Diffusion of Christianity, such an overflowing *Plentitude* is foretold, God will answer for the Truth of his Oracles, provided we don't misinterpret them.

This is not affected by any suppos'd Distance of their Completion; for they must be acknowledg'd equally true, from whatever Period the Completion be calculated. What an astonishing Scene of Triumphs is open'd to us in those two famous Prophecies of *Daniel*, *Ch.* 2. & 7th? Taking these and such Scriptures in the Sense of our learned and judicious *Mede*, or any other they will fairly admit of, we shall be led by an uniform Thread of Prophecy to these Conclusions, that the remotest Countries from that Spot of Earth which is our Portion, will be brought under the Banner of Christ's Kingdom, — that *Idolatry*, *Mahometism*, and all those Impostures, which have usurp'd on the Faith and Reverence of Mankind, and divided the Empire of the World between them, will give up their imaginary Conquests to crown the Triumphs of the great Redeemer, — that the Kingdoms *of this World shall become the Kingdoms of our LORD, and of his Christ, and* that *he shall reign for ever and ever*. Whether the Period of this great Event may be ascertain'd by the Evidence of Prophecy and Chronological Calculations, must be left for those, that have Leisure and Ability to pursue such Enquiries to their utmost Extent, to determine. The Prophesies of the *Old Testament*, and the Promises of the *New* undertake for the Universality and Perpetuity of the Christian Institution; but GOD's Judgments are a great Deep which the longest Line cannot fathom. When we go further than the Clue of Scripture leads us, the Perplexity such a Conduct must subject us to, will be the same with that of a bewildred Traveller, who is pursuing an unknown Road, without having any one to perform the necessary Offices of a Guide. The several Links in the Chain of divine Dispensations are too fine, and too entangl'd to be discernable by the dimsighted Eye of human Understanding. If the Light we have from Scripture will not lead us into a distinct Foreknowledge of those mighty Revolutions, and the Hinges they are to turn upon, which will make Way for this Scene, we can derive none thro' any other Channels. Not to enter into Speculations of this extream Nicety, I wou'd observe, that however the Obscurity of Prophecy may

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ſhade and darken the Lights, that preſent themſelves to us in the Courſe of theſe Enquiries, an implicit Reſignation of our Underſtandings is due to the Authority whoſe ſacred Impreſs it bears. *The Viſion though made plain upon Tables, that he may run that readeth it, is yet for an appointed Time, but at the End it ſhall ſpeak and not lie.* Providence muſt have a proper Length of Time to ripen the Events depending upon it. All that can become our Humility is to wait till *the Fulneſs of Time is come*, and the grand Cataſtrophe opens. Some Prophesies are couch'd under a Veil of dark Alluſions, which the Accompliſhment only can unfold. 'Tis neceſſary, the Time and Manner of their Completion, or ſome other Incidents, ſhould remain in Obſcurity and Cypher, in order to preſerve the Character and Reverence due to them as ſuch, to render them ſtanding Teſts of our Submiſſion to God's Authority, and to avoid all Appearance of Infringing human Liberty. The Prophesies, which paint out our Saviour's future Kingdom with ſuch Magnificence of Expreſſion, were neceſſary; but no Views of Providence conceivable could have been ſerv'd by their being more explicit and determinate. The Prophesies were neceſſary, becauſe they repreſent the Triumphs of the Chriſtian Church in ſuch a Magnitude and Luſtre, as makes them more than equivalent for the longeſt Series of Perſecution from a prejudic'd World. If the Earth ſhall be full of the *Knowledge of the LORD, as the Waters cover the Sea*, if ſuch an Enlargement is decreed to Chriſtianity in the Counſels of Eternity, What Firmneſs in Holding faſt the Profeſſion of our Faith, and Marching thro' the rough Stages of Virtue, muſt ſuch animating Views inſpire? — There is no Poſſibility of ſeparating here the Concluſion from it's Premiſes, the Believer from his Hopes, which are now elevated to a Pitch, that otherwiſe they could never ſoar to. Theſe intricate Scenes of Providence will be unravell'd, and appear from the Contexture and Diſpoſition of them, to have been the Work of an Allwiſe Contriver. The Victory is a long while ſuſpended, but *Chriſt* at laſt will have a final Triumph over his pretended Rival Satan, and all *Enemies will be put under his Feet.* Under the Power of ſuch a Conviction, our Faith will be prepar'd for any Shock, and carry'd ſmoothly down the Stream of Providence, how far ſoever it may run forward, beyond human View, into the Depths of Futurity. It can raiſe Comfort to it ſelf from a well founded Aſſurance, that this deſir'd Period is fix'd in the Counſels of GOD, and whether it makes any perceivable Approaches or no, is not to be retarded one Moment by

the most refin'd Policy of Men. *Beloved, be not ignorant of this one Thing, that one Day is with the LORD as a Thousand Years, and a Thousand Years as one Day.* All the successive Periods of Time stand in the same Point of View to his comprehensive Mind. The Hand of it's Divine Author is not shortned; he cou'd support Christianity still by the blazing Evidence of Miracles; but then, What Room will be left for the Operations of Faith, and the Trials of Virtue? He has not only the settl'd Laws of the Creation, but the Angels of GOD obedient to his Orders, and could command Legions to its Defence and Promulgation; but then to apply his own Reflection on another Occasion, *How shall the Scriptures be fulfill'd that thus it must be?* If the grand Objection be still recurr'd to, Why has not the Gospel fill'd a greater Part of the Earth? By Way of Relief to this Complaint, I observe, 1. That the Enlargement of Christianity may be suspended for the Hardness of our Hearts, and the same Abominations, that provok'd GOD to reduce the seven Churches of *Asia*, which were once firm and beautiful Pillars of the Truths, to the forlorn Condition they are in at this Day. *The* Gentile *World have the Understanding darkned, being alienated from the Life of GOD, thro' the Ignorance that is in them, because of the Hardness of their Hearts.* And *I would not Brethren that ye should be ignorant of this Mystery (least ye should be wise in your own Conceits) that Blindness in Part is happned to* Israel. 2. Will the Want of Gospel Privileges be made by any the Ground of Complaint: The Acts of the divine Goodness are free, and no Right can be pleaded to them. They may with equal Modesty arraign the Dispensations of GOD, because he has not plac'd them in the foremost Rank of Beings, and admitted them to a nearer Abode *to the Throne of Glory.* 3. *Christ is full of Grace*; the Fountain is inexhaustible. How far, and in what Proportion the plentiful Streams and Derivations of Grace from this Fountain may flow, is among *the secret Things that belong unto the LORD.* 4. Were the Truths of Christianity reveal'd with the same Clearness in other Countries, as they are in our own, they might be look'd upon there likewise as the Product of improv'd Reason. The Accomplishment of the Prophecy may be delay'd in Order to let human Reason be try'd in all Shapes, and its Insufficiency appear to settle the Duties of Religion on their proper Basis. 5. If some Nations have not the Gospel, they are not accountable for it.

it. Is our Church one of the brightest *Candlesticks* in the Christian World, and has not GOD yet committed *his Vineyard to other Husbandmen*, nor *set his Glory among the Heathen?* We are only happy in knowing these Things, if we do them. ——— There are Obstacles of another Nature assignable, which have, humanly speaking, stood in the Way of this desir'd Event. And some of these I now proceed,

III. To trace out, 1. In some Parts we may charge the slow Progress of Christianity to the Representations given of it, to the Practices of its Professions, and their Deviation from its own Injunctions, in their Measures for Propagating it. The Propagation of Christianity with a becoming Zeal must have been expected from the *Eastern* or *Western* Churches, as being in Possession of it. The *Eastern* Church is sunk into a deplorable Degree of Ignorance and Superstition. No Religion can be advanc'd by Principles irreconcilable with its Essence. The *Western* Church, we may consider, as branch'd into two Divisions, *Romans* and *Protestants*. The former set out upon Maxims directly repugnant to those, which are wrought into the very Constitution of the Gospel: For if any Institution can recommend it self to the Esteem of Mankind, by guarding publick Authority with the most aweful Sanctions, the Gospel surely has the fairest Claim to such a Reception. The Conduct of the *Romish* Missionaries, in Attempting to establish an implicit Obedience to the Papal Jurisdiction, occasions a Revival of that Calumny, which was so early levell'd at Christianity, of its Tendence to invade the Prerogative of the Civil Governor.

Had all their pompous Accounts of Conversions credible Vouchers, yet it is not to be admir'd, that *Heathens* should give into a Scheme accommodated, as it were on Purpose, to their favourite Idol-Worship. As Christianity is modell'd in this Communion, a Multitude of gaudy Ceremonies, like an oppressive Weight, choak the Vitals. It is temper'd with occasional Indulgences to the grossest Superstitions and Immoralities, which *pure and undefil'd Religion* reclaims our Affections from. Was the Soundness of her Doctrine equal to her Zeal for it, we must in Justice to the Church of *Rome* allow her to be an Example of Diligence to *Protestants* in *compassing Sea and Land to make* Proselites; and very observable is her Diligence likewise in Training up her Youth for the Mission, and assigning those to these Stations in the Ministry, whose Abiltiy and Ad-

dreſs render them moſt capable of Adorning their Profeſſion *. But when it is conſider'd, in how many Inſtances ſhe has departed from the Goſpel, and the beſt Comment upon it, the undeniable Doctrine of the Primitive Church: In how many ſhe has in Defiance of St. *Paul's Anathema* obtruded new Articles under that venerable Name, I may be allow'd to reſume my Argument from theſe Corruptions; and to conclude, that ſhe advances rather Anti-Chriſtianity than the *Truth as it is in Jeſus*; untainted with Superſtition or Enthuſiaſm.

Further, the Church of *Rome* has not only alter'd the Goſpel, and revers'd the Tenor of it: For the Practice of its Profeſſors, or a Deviation from its Injunctions in Propagating it, may be aſſign'd likewiſe as Reaſons, why its Reception has not been more general. Fact itſelf brings in but too much Evidence for the Support of this Obſervation. I would chuſe rather to draw a Veil over the Corruptions of Chriſtians in any Communion, than to aggravate them: But the Accounts of the *Spaniards* Avarice and Cruelty are ſo cloſely interwoven with thoſe of their *Indian* Conqueſts, that while the one are convey'd to Poſterity, the Laws of Hiſtory will ſuffer no Oblivion to cover the Prejudice they did to the Chriſtian Cauſe by the other. Heaven it ſelf appear'd to be no Heaven to the *Indians*, becauſe *Spaniards* were to be there. The Cruelties of the Men enter'd into the Idea of their Religion, and gave an irreconcilable Averſion to both. They proſelyted *Indians* by the Miracle of the Sword, and endeavour'd by Deſolations and Bloodſhead to enroll them under the Banner of the Prince of Peace. May ſuch Methods of Converſion never paſs into Imitation, which have fix'd an indelible Blot upon the Honour of our holy Religion. 'Tis the declar'd End of the Miniſtry to perſuade Men to embrace Chriſtianity; but unleſs they will be perſuaded to govern their Practice by its Rules, the beſt Service we can do our Maſter, is to engage them to lay aſide the Mask, and diſclaim all Relation to him. ——— A refin'd Hypocriſy has been valu'd by ſome as a great Attainment; and indeed tho' it will entitle us only to a Proportion of the Hypocrites Woes, yet it cannot injure the Intereſt of Virtue ſo much as barefac'd Irreligion. And would Chriſtians in all Countries, but eſpecially in *Heathen*, be more nice even in Conſulting Appearances, and putting on the outward Garb of Holineſs, theſe might be of Uſe at

* Vid. Thomæ a Jeſu Opera duobus Tomis comprehenſa. Coloniæ Agrippinæ apud Johannem Wilhelmum Frieſſem juniorem, Anno M.DC.LXXXIV. Tom. I. De procuranda Converſione omnium Gentium Lib. III. De eligendis atque efformandis Miniſtris, &c. Cap. II, III, IV. Lib. IV. Par. II. Cap. I, II, III, &c. ad XII.

at least in Securing to Religion the Advantages resulting from Example. Their Lives should be the Transcript of their Doctrines, and the one heavenly as the other. Arguments operate in a gradual Conviction, and the same Measure of Light and Evidence, which obtains the Assent of one, may be resisted by those impenetrable Prejudices, which cloud the Understanding of another. All Understandings can't discern every Link in a Chain of Reasoning, and therefore may suspect, that some latent Fallacy impos'd upon them, before they came to the Conclusion. A good Example is a more easy and natural Conviction: The Light of this darts in upon them without Attention or Labour, and gains by insensible Advances, where no other Eloquence could move. The Virtues of the Professor cast the greatest Lustre upon the Profession, and the Honour of every Grace is reflected upon that Principle, by which it was infus'd.

2. 'Tho' the *Protestants* which make the other Division of the *Western* Church are not justly chargeable with any Misrepresentations of Christianity, or Deviation from its own Injunctions in their Manner of Propagating it; yet here different Obstacles have retarded the Accomplishment of *Isaiah*'s Prophesy in my Text.

With Regard to our selves of this Nation, * until the pious Former of these Designs provided Missionaries to be sent into the several Provinces on the Continent of *America*, most of the first *English* Settlements there were for a long Time without Priest or Altar. Few were bless'd with an establish'd Ministry, and the *very* Indian *Darkness was not more gloomy and horrid, than that in which some of the* English *Inhabitants of the Colonies liv'd* †. So that *wheresoever the Gospel shall be preach'd throughout the whole* American *World*, what he hath done toward it, *shall be spoken of for a Memorial of him*. If Christianity now gains Ground but by slow and inconsiderabe Advances, the Circumstances of the Clergy, and the Scarcity of Materials in our Plantations will in some Measure account for it. The Circumstances of Numbers, who after their Ordination settle in the Plantations, place them at the fartheſt Remove from Affluence. As Criticism, History and Languages corroborate the Evidences and help us to explain the Principles of Christianity; no Furniture can be more necessary for every Missionary (who is to *preach among the Gentiles the unsearchable Riches of Christ*) than

* Dr. *Bray*.

† Dr. *Humphreys* his Historical Account of the Incorporated Society *for the Propagation of the Gospel in Foreign Parts*, Chap. 2. Pag. 21.

than that of Books and *acquir'd* Learning; But other Articles of Expence multiply so fast, that a very small Proportion, if any, of the Royal Bounty can be allotted to these Supplies. Suppose one to enter on the Mission with the purest Intentions: Suppose the Glory of GOD and the Salvation of Souls to be, exclusive of all other Considerations, the *final* and *determining* Motives: He has the noblest Inducements to *animate*, but unprovided with Books, wants the necessary Means to *enable* him to promote either.

3. Truth in the clear Prescription of it would never be rejected, did not some faulty Prepossessions preclude its Access to the Mind, and either hinder it from shining in upon us in its Native Lustre, or indispose us for the Reception of it. Numbers are not yet brought within the Pale of the Church, and render'd Heirs of Salvation, but continue in an unconverted State, because they want a proper Disposition to receive the Impressions of Christianity; and to this Class the *Indians* are to be assign'd. These we must first humanize. We must cure the Soil, before a Plant of so delicate a Nature as the Gospel is, will make any large Shoots in it. *Cicero* has observ'd that Religion is the peculiar Character and Distinction of our Species. Creatures of a lower Rank discover some imperfect Glimmerings of Reason and Thought, but there is not the least Appearance in them of any Sentiment or Principle of Religion. If we would convert the *Indians*, the first Step must be Reconciling their Aversions to Humanity, and we must prepare them for the Rudiments of religious Knowledge, by *Civilizing* and *Embellishing* their Manners.* We should furnish them with Artificers as well as Catechists, for *Letters*, *Agriculture* and *Mechanicks*, in Proportion to the Progress they make, will be found Inlets to Religion. These Inventions in the earlier Ages of the World were esteem'd to lay such Obligations on the Gratitude of Mankind, that they procur'd Divine Honours for the Authors of them. Next to that of doing good Offices, the greatest Pleasure to a human Mind is to *requite* them. By Introducing these Arts we should not only wean them from those savage Dispositions, they are harden'd in, but as publick Benefactors establish an Interest

* Itaque in Barbaris primum curandum est, ut homines esse discant, deinde ut Christiani: quod tanti ponderis est, ut inde vel salus certa, vel certa pernicies expectenda sit: frustra enim divina & cælestia docebis, quem ne humana quidem capere aut curare perspicias. Thomæ a Jesu Oper. Tom. I. Lib. II. De Ethnicorum Conversione procuranda. Par. III. Cap. I. Pag. 351.

Intereſt in their Affections, and pre-engage their Approbation of thoſe Religious Doctrines, which are propos'd to their Attention.

I need not enter farther into a Detail of theſe Impediments which have ſtood in the Way of this deſir'd Event, nor be very copious on the next Topick of my Diſcourſe,

IV. The Obligations incumbent upon us to contribute what we can in our reſpective Stations to the Removal of them. That we might want no Argument to excite our utmoſt Attention to theſe Obligations, our *Saviour* provided, that the Standard, which he gave us for Devotions, ſhould remind us of them. Here we are taught to pray for the Coming of GOD's Kingdom, before our own daily Bread. And if the great Creator, when he review'd the Works of his Hands, acquieſc'd in the pleaſing Retroſpect, and pronounc'd all to be very good; What ſublime and exquiſite Complacencies muſt fill his Mind, when every thing that deſac'd the Beauty of his Creation is remov'd, his own Image reimprinted, and Mankind *created again after himſelf in Righteouſneſs and true Holineſs.* Theſe Obligations commence with Life, and increaſe upon every one in Proportion to his Abilities, throughout the Enjoyment of it. The exceeding great Reward annex'd implies the Obligation and Importance of the Duty. *They that be wiſe or Teachers ſhall ſhine as the Brightneſs of the Firmament, and they that turn many to Righteouſneſs as the Stars for ever and ever.* In a future State *one Star* will *differ from another Star in Glory:* But they that be Teachers, and *turn many to Righteouſneſs*, ſhall have Honours of a diſtinguiſh'd Eminence, and appear as Stars of the firſt Magnitude. They ſhall have a Seat reſerv'd for them in the ſhining Circle of glorify'd Prophets and Apoſtles, having been here like ſuch ſo many zealous Promoters of the Salvation of Mankind. But I can offer no Motives to enforce theſe Obligations, which have not already given you the juſteſt Impreſſions, and therefore haſten to the intended Application. Theſe Obligations will be effectually anſwer'd in a vigorous Promotion of thoſe excellent Deſigns, to which this Day's Appearance calls our Attention.

1. The firſt which we muſt take ſome ſhort Survey of is the Deſign of *Founding and Augmenting Parochial Libraries.* That theſe will be the beſt Fence againſt any Innovations in Doctrine, that may corrupt the Purity of the Goſpel, and likewiſe againſt any Practices that may diſcredit it, are Concluſions too evident to need a formal Proof.

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By ſuch Proviſions, which are not the Buſineſs of any other Religious Society, the *Prieſt's Lips* will be enabl'd *to preſerve Knowledge*, and to diſpence it pure and untainted out of thoſe ſacred Treaſures the Scriptures for the Nouriſhment of our Souls. The Groſs of Mankind, incumber'd as they are with ſecular Cares, have neither Capacity or Leiſure to engage in *Religious* Enquiries. And to him not only *Chriſt's* Inſtitution, but the Reaſon of the Thing obliges our Recourſe in Caſes both of Faith and Practice. Had not an Order of Men been ſet apart for this Employment, or could this *Fortreſs* of Chriſtianity (the Miniſtry) have been diſmantl'd, our Religion and Souls, for which the whole World could be no Equivalent, muſt have loſt their beſt Security. Our Religion, becauſe when this ſuffers under the daring Inſults of thoſe, who ſit in the *Seat of the Scorner, and defy the Armies of the living GOD*; theſe Men are to put on the whole Armour of Divine and Human Learning, and as the profeſs'd Guardians of it, to ſtand up in its Defence with a becoming Reſolution. Our Souls, becauſe they are to inſtruct us in the whole Complex of Chriſtianity; to give us ſuch a comprehenſive Knowledge of the Articles of Faith, and the Leſſons of Duty enforc'd by 'em, as is neceſſary to a ſteady Belief of the one, and an uniform Obſervance of the other. But how can the Ends, for which they receiv'd their miniſterial Commiſſion, be attainable, unleſs they have the Knowledge requiſite to diſcharge the Duties of it? And this Knowledge will no more deſcend upon them than others of a different Character through Supernatural Conveyances, but muſt be owing to the laborious Acquirements of Study and Application. Miraculous Credentials and extraordinary Communications ceaſed with the Occaſion of them. And the Humour of the preſent Age would incline it rather to disbelieve real, than admit pretended Inſpirations. Books are to every Clergyman the proper Utenſils of his Calling, as neceſſary as Inſtruments and Materials for an Artificer or Mechanick. And it is not unfit or immodeſt in me to obſerve, that when all Allowances are made for a Diverſity of Genius, Talent, and Opportunity, cloſer Application and greater Helps are requir'd to enable him to make a tolerable Proficiency in Divinity, than are to comprehend with Exactneſs the Branches of any other Profeſſion or Science. The Efficacy of Religious Ordinances, it is true, depends on GOD's Inſtitution, not on the perſonal Abilities of the Adminiſtrators. But this Inſtitution enjoins a proper Diſpoſition in every Partaker: And his perſonal Character will not only encourage or diſſuade a more general Reſort to

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the Ordinances of Religion, but insensibly excite Emotions of Indifference or Veneration in those who partake of them. Unless he has laid in a sufficient Fund of Knowledge, what Attention can he claim to his Doctrine? And unless he has a Library to preserve and enlarge this Fund, as Occasions require, he will not only become incapable of Explaining, as he ought, *the Words of eternal Life*, but perhaps be seduc'd to desert his Function, and devote a large Proportion of that Time to worldly Pleasures and Employments; the whole of which would be but sufficient for the manifold Calls and Offices of it. I might farther observe, as what demonstrates the Seasonableness and Excellency of this Design, that when our Powers, tho' deriv'd from the Fountain-Head in Channels of *Christ's* own Appointment, and the Authority of the Gospel, the Charter under which we claim, are become the Subjects of Drollery and Cavil; there is an apparent Necessity of greater Perfection in the Accomplishments of Human Literature, in Order not only to check the Progress of erroneous Doctrines, but to preserve the Disparity of our Character from Men of an unletter'd Education, and the *lowest of the People*. The Necessity of Books for the Prosecution of our Studies is not more evident, than the Incapacity of Clergymen in meanly endow'd Cures to purchase them. With the deepest Gratitude we and our Posterity must acknowledge the Extention of a late pious Sovereign's Bounty to our poorer Cures. The Incompetency of the Provision made for them open'd a Field spacious enough even for Royal Bounty, or the most diffusive Beneficence to display it self, in *good Deeds for the House of GOD, and for the Offices thereof*. And at the same Time, that we do Justice to the Memory of Her late Majesty, we can't be insensible of the Happiness we enjoy under that illustrious *Protestant* Family, who are now seated by Providence on the Throne, and by their princely Virtues so much adorn it. The publick and repeated Declarations we have already receiv'd of their Zeal for our Ecclesiastical as well as Civil Constitution, demand suitable Returns of Loyalty and Affection. Upon this solid Foundation we build a just Assurance, that all Works of Munificence will ever find, in our present most gracious *King* and *Queen*, truly Royal Patrons.

There are Numbers of Parochial Cures, whose mean Endowment the Revenues of the * Corporation can't in a long Course of Years,

* The Corporation of the Governours of the Bounty of Queen *Anne*.

by the best Management, be enlarg'd to augment *. This Deficiency you make up; for every Library is render'd by Act of Parliament a Branch of the Church's legal Endowment, and may be, in the Event, an Example productive of other Benefactions of the same Kind. It is handed down as a most valuable Augmentation to succeeding Incumbents, with the same Obligations to greater Diligence in Catechizng, and every other Article of Pastoral Duty. Present and future Generations may derive from it the Improvements of saving Knowledge.

The Key of Knowledge is lodg'd in those Hands, to which GOD's Appointment has allotted it, and from the Pastor, as the proper Center, Christianity will be diffus'd thro' the whole Extent of his Parish, 'till at last it *fills our Earth with the Knowledge of the LORD, as the Waters cover the Sea.* That Christianity is in many Places profess'd in it's Purity, that the Clergy, who are the authoriz'd Guides of their People, have been *enrich'd in all Utterance and in all Knowledge*, may in some measure be imputed to this Design; and the Diligence of the Author with his Fellow Labourers in Prosecuting it. The Numbers of Libraries establish'd in *England*, and the *Plantations* will remain as visible Monuments to Posterity of his Apostolick Zeal for Christianity, and his intense Love to the Souls of Men. So Heroical was his Self-denial, that like St. Paul *he counted all Things but Loss for the Excellency of the Knowledge of Christ Jesus our LORD*, and his whole Life was but one continued Endeavour to propagate it through our own Nation, and through the dark benighted Parts of the World, as we enjoy it, in it's Native Simplicity and Splendor. For another Labour of Love you are engag'd in, as his Successors and Associates, coincident with the Views of this, is

2. *Converting the Negroes in our* British *Plantations*, Filling those with the *Knowledge of the LORD* who are not recover'd from their Original Ignorance, and Opening the *Path of Life*, where it lies *hid in the Valley of the Shadow of Death.* Our Fund was bequeath'd by a late honourable † Gentleman, whose Pious Munificence and Christian

* About Four Thousand Livings were discharg'd from the Payment of First Fruits and Tenths, by Virtue of the Acts of Parliament made for that Purpose. And Mr. *Eaton* in his *State of the Bounty of Queen* Anne, gives us a List of about Two Thousand more that are qualify'd to receive Augmentation: So that the whole Number of small Benefices may be computed at six Thousand.

† Mr. *D'Allene.*

Christian Zeal will always be mention'd with due Applause, and recommend to Imitation at this Anniversary. The *Harvest* has been great, but the *Labourers few*, and more than equall'd the Size of such a Donation. But much more successful Advances must be consequential to your Endeavours, apply'd in Conjunction with those of a Venerable *Corporation*, and most excellent *Diocesan*. By the Produce of this Fund a Collection of the choicest *Missionalia* has been, and may be provided for the Plantation *Clergy*, *Schoolmasters* and *Catechists*. The Minister will be furnish'd with Materials for Setting up a Course of Cathetical Instruction himself, and for Encouraging the Planters to set up one on the Model of it, as the most wise and successful Institution, in their respective Families. By such Methods Minister and Planter will be embark'd in every Branch of the same Undertaking, and act in Conjunction in their several Stations. Those Elements of Religion will take deep Root, and have the Advantage of prior Possession, especially in the Minds of the younger *Negroes*, which would not have been instill'd without Difficulty in the riper and more unteachable Parts of Life. In such Places every House, were that practicable, should be render'd in some Sense a Temple, and every Planter a Priest. Are the Bodies of the Negroes taken Care of for their Master's sake? Their Souls should for their Masters and their own. Nothing can discharge the Planter from the Duties incumbent on Governors of Families. Their Remissness in Forwarding, much more their Activity in Obstructing the Salvation of their Charge, will be no Articles in their Favour at the final Audit. The Condition of such Masters is more uneligible, and their Prospects more gloomy than those of their *Heathen* Slaves even with their *Bonds*. 'Tis impossible to say which is the brightest Perfection in Him, whom the Fulness of all Perfection centers in; yet his spiritual and redeeming Mercies must always appear most amiable and endearing in the Eyes of Mankind. Alas! What would have become of us thro' the vast Circle of Eternity, had he discover'd no greater Compassion for our Souls, than we do for those of others? Tho' our Bodies seem to be form'd of finer Materials, and are distinguish'd by a Diversity of Colour from the *Negroes*, this Diversity is no real Abatement to the Worth of *their* Souls. These are Transcripts of the same Divine Original, endu'd with the same Capacities of Immortality, and such as the Agonies of the Garden and Cross were endur'd to redeem as well as our own. Can the Gospel guide our Hands, when our Charity extends only to the Supports and Conveniencies of this

Temporal Life, and offers no Relief to a Multitude of Souls on the Brink of Misery, *destroy'd for Lack of Knowledge?*

Did we not carry our Views so far into Futurity, or rate their Souls according to the intrinsick Value, yet the *Negroes* stand intitled to our Charity as Creatures of our own Kind. In them indeed we may behold Human Nature in the meanest Guise, sunk into the very Dregs of Barbarism, and those of the same Species almost destitute of every Ornament, but Shape to distinguish them from the inferior Orders of the Creation. We can't sure have so far harden'd our Hearts against all Impressions of Charity and Benevolence, as to resist the melting Eloquence of such Considerations. That common Nature we are Partakers of, when we see its Stamp thus debas'd, must solicit our Endeavours to restore it from such a Degeneracy to the original Standard of Perfection.

Should we discover no Sense of the *Negroes* Spiritual Wants nor Desire of Relieving 'em, this Insensibility will be heighten'd by other Considerations to a more enormous Pitch of Injustice and Malignity. Our great Metropolis is the common Receptacle of the Wealth of the Plantations, and enrich'd by the Drudgery of our *Negroe* Slaves. If therefore it does not discharge it self in suitable Proportions; if we think the Gospel too chargeable a Commodity to import to them in Return, we must be lost to all that is generous in our Religion and Nature. The Merchant by Clearing off this Score, and Consecrating even the least Part to such an Use, will acquit himself of the Duties of Common Benevolence and Christian Charity, and sanctify the Acquisitions of Trade to his own Enjoyment. He will offer an acceptable Sacrifice to Him, whom we are indebted to, for the Distinctions of our Complexion and Station. In all his Adventures he will be entitled to the Guardianship of that watchful Providence, which only can ensure his Treasures against the Casualties of Winds and Waves, and bring them to the Shores of Safety. This Fund will, I trust, like the Widow's Cruice of Oil never fail, but have its Deficiencies supply'd by publick and private Benefactions, by open and undiscover'd Springs. We are frequuently alarm'd with tragical Accounts of Plots and Insurrections among the *Negroes*, tho' it has not yet appear'd, that any one *Christian Negroe* was ever concern'd in them. Admitting however that for Fact, which has not been prov'd to be so, this will be no Argument against, but an undeniable one for the present Design. Should any one object in Disparagement of it, that *Negroes* would be render'd less Faithful in their

Services

Services by being made Christians; Want of common Ingenuity, as well as Religion, would be the mildest Imputation with which such a Charge could be branded. Other Motives to Fidelity and Submission from Inferiors to Superiors are but low and unaffecting, if compar'd with those of the *Gospel*, which form our outward Behaviour, by making their Way to our Reason and Affections the Fountains of Action. These are Duties, which every Christian is oblig'd to Practice on the Foot of his Religious Perswasions. Religion is the best Guardian of the publick Peace, so apparently calculated to advance our Civil Interest, that the Atheist has deduc'd the Original of it from Policy, and dar'd to assert, what he can never prove, that it was invented for no other Purpose. The wild Passions of Nature, unless corrected and limited by the Rules, which the Christian Morality has set us, would soon introduce Confusion, and disturb the Tranquility of human Life. But the Motives of Christianity are not irresistible, and therefore leave Room for additional Provisions. The most distant Probability of such Insurrections may be improv'd to show one great, tho' not the only Excellence of that Design, which falls next under our Considerarion,

3. *Planting a Charitable Colony*. In some of our Plantations the Disproportion in Point of Numbers is found on an accurate Calculation to run very high. The Yoke the *Negroes* wear, will render them more exquisitely sensible of the Charms of Liberty, and this Disproportion may encourage them to form Plots for Setting themselves free from such a Yoke, when there is so much Likelihood of Executing those Plots with Success. It may admit of a reasonable Doubt, whether an Indulgence of some Liberty would not be a better Guard of their Fidelity than such an abject Slavery. Such Colonies however will keep the Ballance more even, and in Proportion to the Numbers they are form'd of, lessen that Disparity, should any favourable Incidents incline them to take the Advantage of it. They will not only prevent Domestick Insurrections, but likewise the Incursions of the *Indian* Nations. They will be as it were *Frontier Garrisons* against any Foreign Power that may invade them, and secure the Dependence of the Provinces to the Crown of these Realms. For Want of such Settlements establish'd under proper Regulations, large Tracts of Land lie waste and uncultivated, that would otherwise furnish an ample Provision for Numbers of distress'd Families, and open new Fields of Industry to the Laborious Planter. The *Romans*

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ſo renown'd in Hiſtory for their Civil Government, when overcharg'd with Poor, planted *Colonies* at the publick Expence: And in doing ſo, they disburden'd the City, and yet enlarg'd their Dominions, and ſtrengthen'd their Frontiers. How much ſoever *England* may appear to outſhine neighbouring Nations, when encircled with all the Advantages, which the Fertility of her Soil, the Excellence of her Manufactures, the Form of her Government, and the Genius of her Natives derive upon her; yet 'tis evident in Fact, that ſhe owes no ſmall Enlargement of her Trade and Opulence to Subjects, that lie many Leagues remov'd from her own Shores. The Plantations, in Proportion to the Kind and Quantity of Goods imported from them, are Supports of the Dignity and Revenue of the *Sovereign*, and Conveyances of Wealth to the People. But this Deſign may perhaps appear to affect our Intereſts more nearly in other Lights. The annual Reſort of Multitudes to this Town, unleſs they could be render'd ſerviceable in proper Employments, muſt be attended with Inconveniencies to the publick Tranquility. Moſt Crimes at leaſt, ſhould any prove Exceptions, may be juſtly charg'd to Poverty, or its common Parent, Idleneſs. But from whatever Cauſe they are found to proceed, when trac'd to their immediate Sources; a Deluge of Wickedneſs ſeems to have been breaking in upon us. If we put the Iſſue upon the Foot of Common Experience, Men are not eaſily prevail'd upon to labour the Maſtery of vicious Habits which have been accuſtom'd to Indulgence.

The Magiſtrate is the proper Guardian of the Civil Community; and no Offence againſt the Laws of the State ſhould eſcape without wholeſom Animadverſions; but that Proviſion is moſt Chriſtian and Human, which ſaves Lives, and renders thoſe uſeful to the Community, who would otherwiſe have probably injur'd it. Again, 'tis apparently a greater Act of Charity in it ſelf, and a greater Advantage to the Publick, to prevent Perſons being reduc'd to extream Neceſſity, than to relieve them when they are ſo; to free them from Poverty, than to ſubſiſt them in it. Theſe Advantages belong with a peculiar Diſtinction to your preſent Undertaking. You will not reſtore Innocence, but preſerve it; you will not puniſh the Commiſſion of Crimes, but prevent it. Thoſe may become the happy Parents of a numerous Offſpring, and make no mean Figure in the World, who muſt otherwiſe have periſh'd in their Neceſſities, or been cut off by the Civil Sword, for the Courſes they engag'd in to ſupply them. If you have not taken them out of Priſon, yet in the higheſt Degree of Probability conceivable,

vable, you will prevent their going thither: But even that, (You have not taken them out) is a Concession, which may appear injurious to the Character of those, before whom I now speak, when we recollect that memorable Act of the Legislature * which restor'd to Multitudes the invaluable Blessing of *English* Liberty, and *open'd the Prison to those that were bound.* Now they will have an Opportunity thrown into their Hands of Improving to Advantage that Liberty, which the Legislature has indulg'd them.——

The Pinching Inconveniencies of Want and Scarcity expose Men to manifold Temptations which an uncommon Firmness of Virtue is requir'd to surmount. The desperate Adventures such Circumstances plunge them in, as fatal to other Men's Happiness as their own, have too lamentably evinc'd the Necessity of providing some adequate Remedy for this spreading Mischief. But tho' a Thing much to be wish'd for, it was not easy to conceive how a Scheme so well calculated for Success, and guarded against Miscarriage, could be thus happily set on Foot, I mean a Scheme so complicated and extensive in its Views, as not only to drain the Community of useless Members, but to remove them to Places where they will be useful and significant in Life, and *bestow on these uncomely Parts* of the Body Politick *a more abundant Comeliness.* Large Deductions must be made out of the Gains of every Occupation for Losses, which no Industry or Foresight could guard against. Many, who leave the publick Stage to lament their ruin'd Fortunes in some obscure Retreat, have nothing to satisfy their craving Wants, and yet blush to disclose them. How great a Number falls under these Divisions is not easily apprehended, nor enough consider'd. But now the best Accommodation of Life will be offer'd on advantagious Terms: An Exchange of Situation, wherein their Occasions will be supply'd, but their Appetites not pamper'd; an Exchange, which will want nothing but the Pressures of Poverty and the Surfeits of Abundance. In the Plantations, and especially in that Province, which is allotted for the Seat of our New Colony; there will be a fertile Soil, a temperate Climate, and all those natural Advantages, that can put Art or Industry on the Stretch. There

* An Act for the Relief of Debtors, with Respect to the Imprisonment of their Persons.

There will be plenty of Materials for their Employment, and the Produce of their Labour will ſubſiſt them and their Families; which Subſiſtence will be a conſiderable Revenue, and ſo much clear Gain to the Publick. But the Account of Gain to the Publick, and of Charity to the deſerving Poor, will appear much greater from this Colony, as it will increaſe our Manufactures and Trade, the Sources of our National Happineſs; as it will furniſh us with many valuable Commodities, hitherto imported from foreign Countries; as it will occaſion a larger Exportation and a quicker Conſumption of thoſe of home Growth; and as the Deſign will be render'd perpetual, a certain Proportion of Labour or Land being appropriated to ſupport it, and to provide, in a conſtant Succeſſion, the ſame Accommodations, and the ſame Encouragements for others. The Objection form'd againſt ſuch Eſtabliſhments from their ſuppos'd Tendency to drain *England* of People can never conclude againſt them at a Juncture, when Trades are over-ſtock'd; when the Increaſe of Pariſh Rates is Matter of general Complaint; when the Inſufficiency of legal Proviſions for the Support and Employment of our Poor is become in ſome meaſure a Reproach to our Conſtitution. *England* at ſuch a Juncture, may like a wiſe Mother keep no more at home, than ſhe is able to maintain, and part with a Stock of Hands to improve our Traffick abroad, which would have been ſuperfluous and burdenſome, to ſpeak in the ſofteſt Terms, without this Removal. It is further worthy of Obſervation, that as this Colony will be compos'd of none, who are chargeable with any notorious Immorality, ſuch a Regulation will conduce to promote Sobriety of Behaviour, and the ſo much deſir'd Reformation of Manners in the inferior Orders of Men at home. Vice being made a Diſqualification, and Virtue allow'd to give a juſt Pretenſion on every Competition to your Favour, a temporal Check will be adminiſter'd to the one, and a temporal Encouragement to the other. The Credit ſtamp'd upon Virtue by a publick Approbation and Preference will ſtrengthen the natural Reluctancies of Conſcience to Vice, and give Virtue the Advantage of her Rival. The Happineſs of Man is the Perfection of his Nature, and there is ſuch a neceſſary Connection between Virtue and Happineſs, that they increaſe in a reciprocal Proportion. In Providing for the Happineſs by Providing for the Virtue of Mankind you calculate aright, and can't be deceiv'd at the Foot of the Account. Indeed publick Advantages, and theſe only, lie ſo *obſervable* in the Deſign, that we have the Pleaſure ſoon to perceive, no Self-intereſted Views

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can mix as Motives with them. No Monopolies of Trade: No Inclosure of any valuable Privileges within themselves are here intended by the Trustees. They are influenc'd by more generous Principles, and want no other Excitement to afford their Help, but that they see Numbers in need of it. This is the Foundation of their Engaging, and they can only be happy in those agreeable Prospects of Happiness, which they open to others. My Endeavours to point out some of the distinguishing Inducements, that recommend this Charity to your Preference, can't I hope be censur'd as an Attempt out of Character. Every Preacher is at Liberty to enlarge himself upon a Design, to which the Virtue and Welfare of Mankind appear, to be the leading Motives, without betraying the Dignity of the Place he stands in, especially as it presents it self to us under another View, which I would consider as one of principal Importance *. When these Nurseries of Industry and Virtue are establish'd, a Communication will be settl'd by a reciprocal Exchange of good Offices, with the *Indian Savages*. The Proposals of *Christianity* may awaken Attention: Reason and Persuasion may gain upon them, being enforc'd by the Influences of a just and inoffensive Behaviour in this well regulated Community. After they are once made acquainted with the Advantages of Civil Life, those Dispositions, which precluded any Intercourse with politer Nations, will be gradually eradicated: And they will scare return to their Barbarism, *as a Dog returneth to his Vomit, and the Sow that was wash'd, to her wallowing in the Mire.*

The *Indians* are not observ'd to want Genius and Penetration to capacitate them for the Cultivation and Improvement of Mechanick Arts, were they but once introduc'd with Advantage: Their confus'd *Clans* would then form themselves into a regular Polity. Cultivated Fields and Uniform Towns would arise amidst the wild Woods of *America*. Those Places would be the Seat of civiliz'd Nations, which are now only inhabited by Herds of Savages:

* The Great Motive to the granting of the Patent by King *James* I. for the Plantation of *Virginia*, *April* 10, 1606. was, as the Preamble recites, the Tendency of this *noble Work*, to advance the Glory of God, *in Propagating Christian Religion to such People as liv'd in Darkness*, &c. *Purchas his Pilgrimes*, Vol. IV. Pag. 1683.

The Lord *Bacon*, some Years after, represented the Plantation of *Virginia* and the *Summer Islands* among the chief Glories of his Majesty's Reign, as a Call was afforded by such Settlements to propagate the Gospel. *Thirdly, This Kingdom, now first in His Majesty's Times, hath gotten a Lot or Portion in the new World by the Plantation of* Virginia *and the* Summer Islands. *And certainly it is with the Kingdoms on Earth as it is in the Kingdom of Heaven: Sometimes a Grain of Mustard-Seed proves a great Tree*, &c. Lord *Bacon*'s Works, Fol. Printed 1730. Vol. IV. Pag. 342.

And when ſuch a Face of Things appears, it would neceſſarily open the Door to new Converſions, and make Way for the univerſal Enlargement of *Chriſt's* Kingdom. That Soil might produce a glorious Harveſt, where no Seeds of Chriſtianity are now diſcover'd.

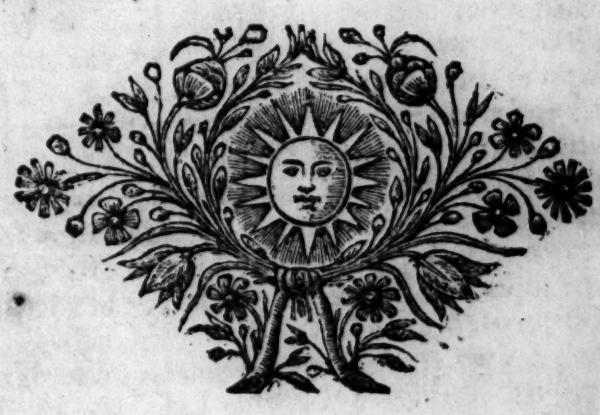
The Sun of Righteouſneſs may like the Sun in the Firmament *rejoice to run his Courſe*, and mark out the Way of Truth in the darkeſt Corners of the Earth with a glorious Ray.

Theſe are all Deſigns of a cloſe Affinity, and center in a Point: *Filling the Earth with the Knowledge of the LORD, as the Waters cover the Sea.* The Virtues of your Converts, whether at Home or Abroad, manifeſtly ariſe upon your Foundation. If we ſhall know one another in a future State, (which ſeems to be a very reaſonable and well-founded Expectation) their Crowns will then reflect Rays upon you, and a Senſe of their Happineſs will be no ſmall Addition to your own. To ſave one ſingle Soul, to fill the leaſt Portion of *the Earth* with *the Knowledge of the LORD*, are Things infinitely more deſirable than the greateſt Flow of Wealth, or the brighteſt Crown. How far all or any of theſe Deſigns may deſerve the Encouragement of publick Authority, is not my Province to preſcribe. You can engage in theſe neceſſary Offices of Charity, which are the general Duty of all Chriſtians, without thinking that you deſert your Stations in the State, and intrude into Employments that do not belong to you. Every By-ſtander, unleſs he is ſunk into a perfect Neutrality and Indifference for our Religion and Country, muſt applaud the Example in a degenerate Age, when he beholds your Breaſts glowing with a Zeal ſo becoming the Genius of *Chriſtians* and *Patriots*, and your great Endowments of Mind and Fortune united for the Service of both. Such an Example will kindle in others the heavenly Flame of Charity, and excite a generous Diſpoſition to concur with you, and *do likewiſe*. Had we the Endowments of the brighteſt *Seraph*, yet theſe without his enlarg'd Love and Benevolence would profit the Owners nothing. The Bodies and Souls of Men jointly ſolicit all the tender Affections of our Boſoms in their Behalf. Should Deſigns, that extend to the Neceſſaries both of the Temporal and Spiritual Life, miſcarry for Want of their deſerv'd Encouragement in the *Capital* City of a *Chriſtian* Kingdom, we may juſtly fear, that this growing Diſaffection to GOD and Religion would ſoon fill up our Iniquities, and expoſe us to the Strokes of his *Temporal* Vengeance.

But *I hope better Things, tho' I thus ſpeak.* The Great, who too often Surfeit on the Pleaſures of this Life, as if there was no

no other to ſucceed it, will be mov'd to retrench the Profuſions of their Luxury, and devote to theſe Uſes ſome ſuperfluous Parts of that mould'ring Wealth, which they are only Truſtees, not Proprietors of. Such beautiful Branches of Charity, I undertake to ſay, under your Patronage, may caſt themſelves on the Beneficence of well-diſpoſed Perſons, and will ſpread and flouriſh, as they paſs thro' every Generation.

As long as *Chriſtianity* is acknowledg'd to deſerve Countenance; as long as Virtue is allow'd to have any Influence on the private, or ſocial Happineſs of Mankind; as long as Humanity to the Bodies and Souls of Men is not expung'd out of the Liſt of Graces, all the Deſigns here recommended muſt be approv'd under theſe amiable Characters, and will derive a diſtinguiſh'd Luſtre on the Men, who promote them. A Recital of the diffuſive Advantages, ariſing from each Deſign, will be a Recital of your Praiſes, who ſupport all; and no Retinue or Splendor can ſo juſtly conciliate Eſteem and Obſervance, as the Retinue of illuſtrious Actions, and the Splendor of an exemplary Zeal. May your Purſuits be always directed to the Attainment of ſolid Honour, which the Glitter of outward Appearances cannot give, nor the Shades of Affliction obſcure! May you Crown your Righteouſneſs, with ſo commendable a Perſeverance, as will render it worthy of being had *in everlaſting Remembrance!* May you *go on to Perfection*, continue zealous in your Endeavours to promote GOD's Glory here, and then be admitted with *the Spirits of juſt Men made perfect*, to partake of it in a bliſsful Hereafter!



SOME

ACCOUNT

OF THE

DESIGNS of the *TRUSTEES*

FOR

Eſtabliſhing the Colony of *GEORGIA* in *AMERICA*.

IN *America* there are fertile Lands ſufficient to ſubſiſt all the uſeleſs Poor in *England*, and diſtreſſed Proteſtants in *Europe*; yet Thouſands ſtarve for want of mere Suſtenance. The Diſtance makes it difficult to get thither: The ſame Want, that renders Men uſeleſs here, prevents their paying their Paſſage; and if others pay it for them, they become Servants, or rather Slaves for Years to thoſe who have defray'd that Charge: Therefore Money for Paſſage is neceſſary, but is not the only Want; for if the People were

were ſet down in *America*, and the Land before them, they muſt cut down Trees, build Houſes, fortify Towns, dig and ſow the Land, before they can get in a Harveſt, and till then they muſt be provided with Food, and kept together, that they may be aſſiſtant to each other for their mutual Support and Protection.

THE *Romans* eſteemed the ſending forth of Colonies amongſt their nobleſt Works; they obſerved that *Rome*, as ſhe increaſed in Power and Empire, drew together ſuch a Conflux of People from all Parts, that ſhe found herſelf overburthened with their Number, and the Government brought under an Incapacity to provide for them, or keep them in Order. Neceſſity, the Mother of Invention, ſuggeſted to them an Expedient, which at once gave Eaſe to the Capital, and increaſed the Wealth and Number of induſtrious Citizens, by Leſſening the uſeleſs and unruly Multitude; and by Planting them in Colonies on the Frontiers of their Empire gave a new Strength to the whole; and this they looked upon to be ſo conſiderable a Service to the Common Wealth, that they created peculiar Officers for the Eſtabliſhment of ſuch Colonies, and the Expence was defray'd out of the publick Treaſury.

* *HIS Majeſty having taken into his Conſideration the miſerable Circumſtances of many of his own poor Subjects, ready to periſh for Want; as likewiſe the Diſtreſſes of many Foreigners, who would take Refuge here from Perſecution; and having a Princely Regard to the great Danger the Southern Frontiers of* South-Carolina *are expoſed to, by Reaſon of the ſmall Number of white Inhabitants there, hath out of his fatherly Compaſſion towards his Subjects been graciouſly pleaſed to grant a Charter for incorporating a Number of Gentlemen by the Name of* THE TRUSTEES FOR ESTABLISHING THE COLONY OF *GEORGIA* IN *AMERICA*. *They are impower'd to collect Benefactions, and lay them out in Clothing, Arming, Sending over, and Supporting Colonies of the Poor, whether Subjects or Foreigners in* GEORGIA: *And his Majeſty further grants all his Lands between the Rivers* Savanah *and* Alatamaha, *which he erects into a Province by the Name of* GEORGIA, *unto the Truſtees in Truſt for the Poor, and for the better Support of the Colony. At the Deſire of the Gentlemen there are Clauſes in the Charter reſtraining them and their Succeſſors from receiving any Salary, Fee, Perquiſite, or Profit whatſoever by or from*

* *From the Charter.*

from this Undertaking; and also from receiving any Grant of Lands within the said District to themselves, or in Trust for them. There are farther Clauses granting to the Trustees, proper Powers for establishing and governing the Colony, and Liberty of Conscience to all who shall settle there.

THE Trustees intend to relieve such unfortunate Persons as cannot subsist here, and establish them in an orderly Manner, so as to form a well-regulated Town. As far as their Fund goes, they will defray the Charge of their Passage to *Georgia*; give them Necessaries, Cattle, Land and Subsistance, till such Time as they can build their Houses, and clear some of their Lands. They rely for Success, first upon the Goodness of Providence, next upon the compassionate Disposition of the People of *England*; and they doubt not, that much will be spared from Luxury, and superfluous Expences by generous Tempers, when such an Opportunity is offered them by the giving of Twenty Pounds to provide for a Man or Woman, or Ten Pounds for a Child for ever.

IN Order to prevent the Benefactions given to this Purpose from ever being misapplied, and to keep up as far as human Precaution can, the Spirit of Disinteredness, the Trustees have establish'd the following Method. That each Benefactor may know, that what he has contributed, is safely lodged, and justly accounted for, all Money given will be deposited in the Bank of *England*, and Entries made of every Benefaction, in a Book to be kept for that Purpose by the Trustees, with the Benefactors Names, or, if concealed, the Names of those by whose Hands they sent their Money. There are to be annual Accounts of all the Money receiv'd, and how the same has been disposed of, laid before the Lord High Chancellor, the Lord Chief Justice of the *King's-Bench*, the Master of the *Rolls*, the Lord Chief Justice of the *Common-Pleas*, and the Lord Chief Baron of the *Exchequer*, or two of them, and printed Copies of the said Accounts will be transmitted to every considerable Benefactor.

BY such a Colony many Families, who would otherwise starve, will be provided for, and made Masters of Houses and Lands; the People in *Great-Britain*, to whom these necessitous Families were a Burthen, will be relieved; Numbers of Manufacturers will be here employed

ployed for ſupplying them with Cloaths, Working-Tools, and other Neceſſaries; and by giving Refuge to the diſtreſſed *Saltzburghers* and other perſecuted *Proteſtants*, the Power of *Britain*, as a Reward for its Hoſpitality, will be encreaſed by the Addition of ſo many religious and induſtrious Subjects.

THE Colony of *Georgia*, lying about the ſame Latitude with Part of *China*, *Perſia*, *Paleſtine*, and the *Maderas*, it is highly probable that when hereafter it ſhall be well peopled, and rightly cultivated, *England* may be ſupplied from thence with *raw Silk*, *Wine*, *Oil*, *Dies*, *Drugs*, and many other Materials for Manufactures, which ſhe is obliged to purchaſe from Southern Countries. As Towns are eſtabliſhed, and grow populous along the Rivers *Savanah* and *Alatamaha*, they will make ſuch a Barrier, as will render the Southern Frontier of the *Britiſh Colonies* on the Continent of *America* ſafe from *Indian* and other Enemies.

ALL human Affairs are ſo ſubject to Chance, that there is no anſwering for Events; yet from Reaſon and the Nature of Things it may be concluded, that the Riches, and alſo the Number of Inhabitants in *Great-Britain* will be increaſed by importing at a cheap Rate from this new Colony the Materials requiſite for carrying on in *Britain* ſeveral Manufactures: For our Manufacturers will be encouraged to marry and multiply, when they find themſelves in Circumſtances to provide for their Families, which muſt neceſſarily be the happy Effect of the Increaſe and Cheapneſs of the Materials of thoſe Manufactures, which at preſent we purchaſe with our Money from Foreign Countries at dear Rates; and alſo many People will find Employment here, on Account of ſuch farther Demands by the People of this Colony for thoſe Manufactures, which are made from the Produce of our own Country, and, as has been juſtly obſerv'd, the People will always abound, where there is full Employment for them.

CHRISTIANITY will be extended by the Execution of this Deſign; ſince the good Diſcipline eſtabliſhed by the Society will reform the Manners of thoſe miſerable Objects, who ſhall be by them ſubſiſted; and the Example of a whole Colony, who ſhall behave in a juſt, moral, and religious Manner, will contribute greatly towards the Converſion of the *Indians*, and taking off the Prejudices received from the

the profligate Lives of ſuch, who have ſcarce any thing of Chriſtian but the Name.

THE Truſtees in their general Meetings will conſider of the moſt prudent Methods for effectually eſtabliſhing a regular Colony; and that it may be done is demonſtrable. Under what Difficulties was *Virginia* planted? The Coaſt and Climate then unknown, the *Indians* numerous, and at Enmity with the firſt Planters, who were forced to fetch all Proviſions from *England*; yet it is grown a mighty Province, and the Revenue receives 100,000 Pounds for Duties upon the Goods, that they ſend yearly Home. Within theſe fifty Years *Penſilvania* was as much a Foreſt as *Georgia* is now, and in thoſe few Years, by the wiſe Oeconomy of *William Penn*, and thoſe who aſſiſted him, it now gives Food to 80,000 Inhabitants, and can boaſt of as fine a City as moſt in *Europe*.

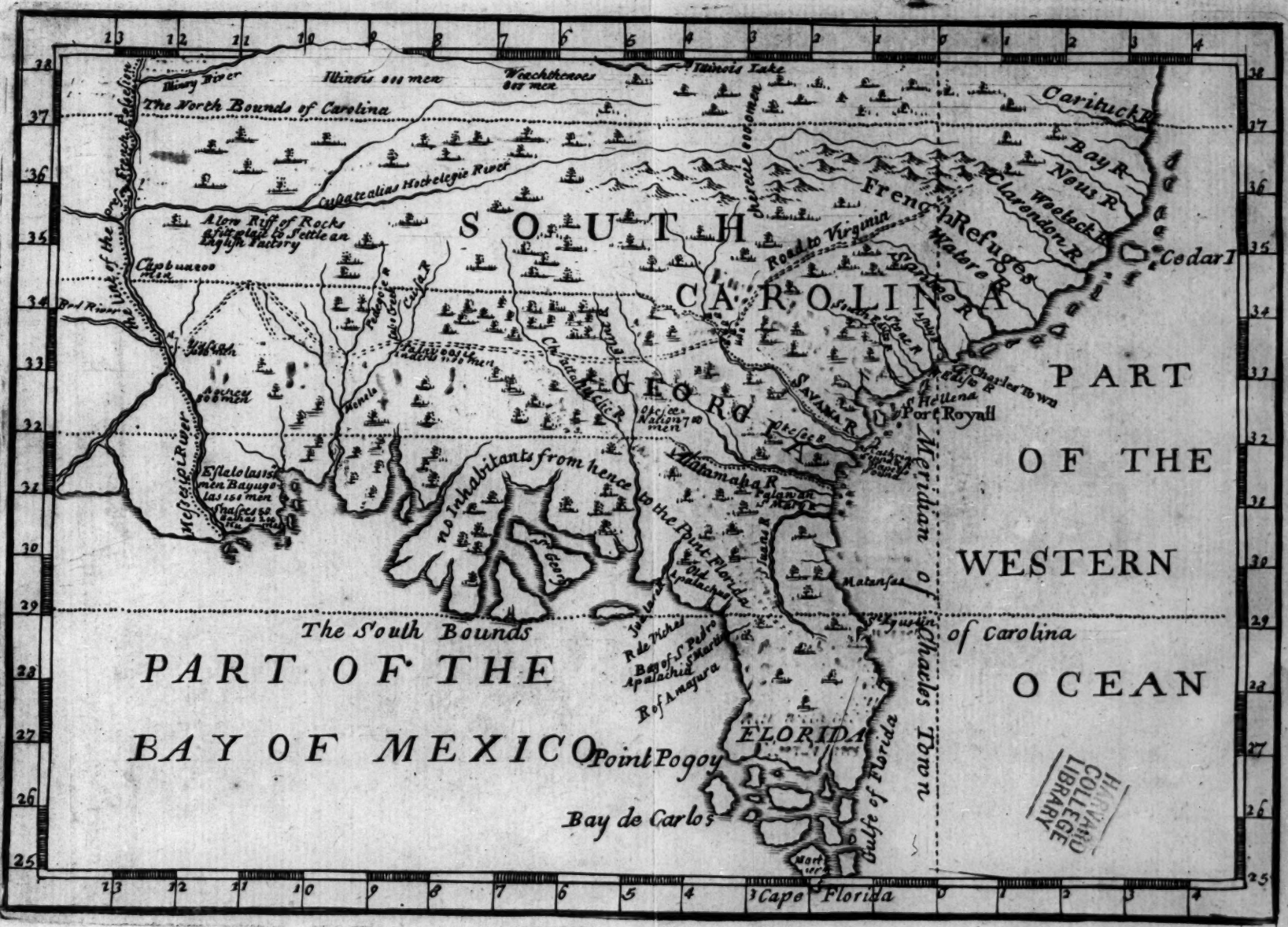
THIS new Colony is more likely to ſucceed than either of the former were, ſince *Carolina* abounds with Proviſions, the Climate is known, and there are Men to inſtruct in the Seaſons and the Nature of cultivating that Soil. The *Indian* Families live in perfect Amity with the *Engliſh*; *Port-Royal*, the Station of his Majeſty's Ships, is within thirty, and *Charles-Town*, a great Mart, is within one hundred and twenty Miles. If the Colony is attacked, it may be relieved by Sea from *Port-Royal*, or the *Bahamas*; and the *Militia* of *South-Carolina* is ready to ſupport it by Land.

FOR the continuing the Relief, which is now given, there will be Lands reſerved in the Colony, and the Benefits ariſing from them is to go to the carrying on of the Truſt. So that at the ſame Time the Money by being laid out preſerves the Lives of the Poor, and makes a comfortable Proviſion for thoſe, whoſe Expences are by it defray'd; their Labour in improving their own Lands will make the adjoining reſerv'd Lands valuable, and the Rents of thoſe reſerv'd Lands will be a perpetual Fund for the relieving more poor People. So that inſtead of laying out the Money upon Lands, with the Income thereof to ſupport the Poor, this is laying out the Money upon the Poor, and by the relieving thoſe who are

now unfortunate, raiſes a Fund for the perpetual Relief of thoſe who ſhall be ſo hereafter.

THERE is an Occaſion now offer'd for every one to help forward this Deſign, the ſmalleſt Benefaction will be received and applied with the utmoſt Care; every little will do ſomething, and a great Number of ſmall Benefactions will amount to a Sum capable of doing a great deal of good.

THE



5

THE Designs engag'd in by the Associates of the late Rev. Dr. *Bray* being such, as their own Piety and Excellence will recommend to a general Approbation, no Apology can be expected for Annexing a short Account of them.

THE Reputation Dr. *Bray* acquir'd by the Publication of his *Catechetical Lectures*, and the other amiable Characters, with which he was adorn'd, drew him from a rural Privacy, and pointed him out to the late Bishop *Compton*, in the Year 1696, as the fittest Person to compleat the Polity and Establishment of the Church of *Maryland*. The Plantations being thus design'd by Providence for the first Scene of his Labours, he laid before the Bishops these following Considerations. 1. That none but the poorer among the Clergy here could be persuaded to leave their Friends, and native Country, and go so far. 2. That such could not be able to buy Books for themselves. 3. That without a competent Provision of Books they could not promote the Ends of their Mission. 4. That a Library would be the best Encouragement to studious and sober Men to enter into the Service. And that as the great Inducement to himself to go would be a Probability of his being able to do good; he therefore propos'd to their Lordships, that if they thought fit to encourage and assist him in Providing *Parochial Libraries* for the Ministers, who should be sent, he would then be contented to accept of the Employment propos'd, of Commissary in *Maryland*. This Proposal for Parochial Libraries was highly approv'd of by the Bishops, and due Encouragement promis'd in the Prosecution of the Design. The Doctor now apply'd himself wholly to

provide Missionaries, and to furnish them with Libraries of necessary and useful Books.

HE founded Libraries not only in *Maryland*, but in most of the Provinces on the Continent, and most of the Islands in *America*; and also in the Factories of *Africa*. The Sense of the Clergy and Inhabitants was testify'd by repeated Acknowledgments. The Rules, prescrib'd by him for the Preservation of his Libraries, were enforc'd by solemn Acts of Assembly, and these *Magazines* of divine Knowledge are perpetuated for the Benefit of succeeding Generations.

WHEN he was engag'd in Soliciting Benefactions for Libraries in the Plantations, he often met with Answers to this Effect, That we had poor Cures and poor Ministers enough in *England*, and that Charity should begin at home. He thought it therefore not improper to give such Answerers an Opportunity of Exercising their Beneficence to the Church of God, in the Way they were most inclin'd to: And accordingly, without the least Interruption of his Endeavours for the Plantations, set on Foot this Design also at home. Another Motive was, that having *then* never enjoy'd in the Church, what would enable him to furnish himself with a sufficient Store of Books, he became more sensible of the Wants of his Brethren in like Circumstances. This excellent Work met with a general Countenance. Libraries were soon Founded in most Dioceses in the Kingdom, and very deservedly favour'd with the Patronage of publick Authority. For to secure and perpetuate the Libraries then erected, and to excite future Donations of the same Kind, an Act of Parliament pass'd in the Seventh Year of her late Majesty Queen *Anne*, intitled, *An Act for the better Preservation of Parochial Libraries in that Part of* Great-Britain *called* England.

EVERY Incumbent entrusted with a Library is made accountable for this useful Depositum to *the proper Ordinary*, and it is secur'd, as far as Parliamentary Provisions can secure it, from Misapplication or Embezlement. Nothing can be of greater Importance to the Interests of Christianity, and the Salvation of Mankind, especially in the present Times, than a more ample Provision for the Advancement of Learning among the Clergy; that so every Pastor might be capable of imparting all saving Truths to the People, who are plac'd under his more immediate Care.

NUM-

NUMBERS, when they leave our Universities, and enter into the Ministry, carry with them but a slender Stock of Books, and yet must want Ability to enlarge it. Proper Allowances being made for *Occasional Acts of Charity*, and the other manifold Demands, which a Clergyman's Character and Station multiply upon him, a very small, if any, Proportion of the Income of a poor Curacy or Living can be appropriated to this Purpose. The Excellency and even the Necessity of this Charity is founded on undeniable Estimates, and the allow'd Valuation of our small Benefices. * If so many of the Clergy are render'd by their Circumstances unable to buy Books; 'tis self-evident, that they are destitute of all *human* Means: And nothing but *extraordinary* Communications of Knowledge, or some *supernatural* Helps can qualify them for a *due* Performance of their Duty. A Library even of the most dimunitive Kind must be receiv'd as a valuable Benefaction, where the Incumbent is animated with a true Pastoral Zeal, or discovers a just Concern for the Duties of his Function, and the Souls of his People.

THE Associates are therefore engag'd in Carrying on this Design, and hope, that as it was once honour'd with the Interposition of the Legislature, as well as the Patronage of Persons of the first Distinction, they shall be enabled to make some further Advances in it. The Ways of doing good are various, but no Way more extensive or less chargeable can well be invented. He, who founds one Parochial Library, may be the happy Instrument of Propagating Christian Knowledge in distant Times, and *Turning many unto Righteousness*.

ALL Charities are capable of Abuse and Misapplication; but they have met with nothing that can justly discourage them in their small Attempts hitherto. Many of the Clergy, where Libraries are founded, have renew'd their Instances, on the Death of Dr. *Bray*, for an Augmentation of them, and assur'd the Associates of their Resolution, to make the good Use intended of all such Donations.

THE

* See Mr. *Elton's* State of the Proceedings of the Corporation of the Governors of the Bounty of Queen *Anne*, &c. Second Edition, *pag.* 249.

THE ſame Gentlemen are aſſociated for the Advancement of another Deſign. Dr. *Bray* form'd the Plan of a Society for Propagating Chriſtianity Abroad, and that they might be veſted with ſuch Powers as appear'd to be neceſſary for Facilitating the Progreſs of ſo great an Undertaking, apply'd to his late Majeſty King *William* to eſtabliſh it by his Royal Charter.

THE Propriety of this Application was juſtify'd by the Doctor's own Obſervation of that Want of Chriſtian Inſtruction, which was then ſo general among his Majeſty's Subjects in *America*; but the Petition itſelf being very ſhort, a Copy of it is hereunto ſubjoin'd.

THE Venerable Society, which was incorporated upon this Petition, ſoon made a very conſiderable Figure, and is now enabled, by a Revenue ariſing from occaſional Beneſactions, and ſettled Endowments, to ſupport a Number of Miſſionaries for the Propagation of the Goſpel in our Plantations. May this Revenue increaſe by continual Acceſſions, and may their Succeſs in Propagating Chriſtianity equal their Zeal for it. It ought not to be diſſembled here, that other Gentlemen of Diſtinction (*ſome* of whom are now living) were Fellow-Labourers with Dr. *Bray* in *Promoting Chriſtian Knowledge*, and Conducting theſe pious and charitable Works. Their Light *ſo ſhines before Men*, that it would be needleſs to proclaim it, and Poſterity will owe the ſame grateful Acknowledgments to their Memories. The Doctor's indefatigable Endeavours to do good, and particularly this ever memorable Effort of his Zeal to *Propagate Chriſtianity in the Plantations*, endear'd him to the Eſteem of Mr. *D'Allone*. A juſt Senſe of the ineſtimable Bleſſings, reach'd out to Mankind by the Goſpel, inſpir'd this honourable Gentleman with a Deſire to render thoſe, who lay without the Chriſtian Pale, Partakers of them.

ACCORDINGLY that a ſtanding Proviſion might be made for this Purpoſe, he bequeath'd a certain Proportion of his Eſtate to Dr. *Bray and his Aſſociates towards Erecting a Capital Fund or Stock for Converting the Negroes in the* Britiſh Plantations. This Bequeſt amounted to the neat Sum of nine hundred Pounds, and was immediately inveſted in *South-Sea Annuities*. Such of the Plantation Clergy, as the Doctor obſerv'd to be well diſpos'd to ſo Chriſtian a Work, he furniſh'd with Books, as neceſſary Helps to them, and their Succeſ-

ſors

ſors in Diſcharging this Part of their Paſtoral Office. And as a farther Encouragement, he furniſh'd them with other ſmaller Pieces more immediately proper for the Inſtruction of the *Negroes*. The whole Power of Executing this Truſt devolv'd upon the Aſſociates, by virtue of a Feoffment made before Dr. *Bray*'s Death, as well as by the Tenor of his laſt Will. However, that no proper Authority might be wanting, to confirm this Diſpoſition of the Truſt, or to render their future Proceedings in the Management of it more regular and effectual, the Aſſociates obtain'd a Decree of the Court of *Chancery*. Their preſent Undertaking, when laid before his *Honour* the *Maſter* * *of the Rolls*, was favour'd with publick Expreſſions of his Approbation, as well as the Sanction of his Authority, which, from one of his eſtabliſh'd Character, muſt be eſteem'd no inconſiderable Recommendation of it. A Plantation Correſpondence has been eſtabliſh'd, ſeveral Contributions have been receiv'd, and are only to be apply'd to the Promotion of this Deſign.

NO fix'd and invariable Scheme can be here always purſu'd. Time and a Change of Circumſtances may render different Meaſures neceſſary. Many of the Plantation Clergy want no other Excitements, than thoſe ariſing from the Nature of their holy Function, to direct their Endeavours to this End. They have not objected the Extent of their Parochial Cures, but the Scarcity of Books proper to be diſtributed for Carrying on theſe Converſions. But the Aſſociates are at Liberty to proceed in any other Method of their own Forming, and will thankfully acknowledge any Informations of Uſe, that they are favour'd with. They can no Ways apprehend, that either of theſe Undertakings under their Direction is in a common Way of Calculating Events impracticable. The Glory of GOD and the Good of Mankind are their ultimate Views, neither can they be intereſted by any other Conſiderations in the Succeſs of theſe Undertakings, which is ſo much the Object of their Deſires.

MUCH might be ſaid upon both theſe Subjects in a general Way of Recommendation, but the Pious and Beneficent are leſt to their own Reflections. Motives to good Works can never be wanting, as they will always entitle the ſerious Promoters of them to the Satisfactions

* Sir *Joſeph Jekyl*.

factions of Conscience, and a sure Prospect of an ample Recompence in Futurity.

THOSE, who are dispos'd to encourage either of these Designs, may signify their Intentions to, or lodge their Benefactions in the Hands of any of the undernam'd Associates, *viz.*

THE Hon. *James Vernon* Esq; in *Grosvenor-street.*

William Belitha Esq; at *Kingston upon Thames.*

Mr. *Adam Anderson* at *Clerkenwell-Green.*

The Rev. Dr. *Stephen Hales* at *Tedington* near *Kingston.*

The Rev. Mr. *Arthur Bedford* at *Haberdasher's Hospital* in *Hoxton.*

The Rev. Mr. *Samuel Smith* at *Aldgate.*

TO

To the King's Most Excellent MAJESTY,

The Humble PETITION of

Thomas Bray, *D. D.*

Humbly sheweth,

HAT the Numbers of the Inhabitants of Your Majesty's Provinces in AMERICA, *have of late Years, greatly increas'd; that in many of the Colonies thereof, more especially on the Continent, they are in very much Want of Instruction in the* Christian Religion, *and in some of them utterly destitute of the same, they not being able of themselves to raise a sufficient Maintenance for an Orthodox Clergy to live amongst them, and to make such other Provision, as shall be necessary for the Propagation of the Gospel in those Parts.*

YOUR *Petitioner further sheweth, That upon his late Arrival into* England *from thence, and his making known the aforesaid Matters in this City and Kingdom, he hath great Reason to believe, that many Persons would contribute, as well by Legacy, as Gift, if there were any* BODY CORPORATE, *and of perpetual Succession now in Being, and establish'd in this Kingdom, proper for the Lodging of the said Legacies and Grants therein.*

NOW *forasmuch as Your Majesty hath already been graciously pleas'd to take the State of the Souls of Your Majesty's Subjects in those Parts, so far into Consideration, as to Found, and Endow a* Royal College *in* Virginia, *for the Religious Education of their Youth, Your Petitioner is thereby the more*

 encouraged

encouraged to hope, that Your Majesty will also favour any the like Designs and Ends, which shall be Prosecuted by proper and effectual Means.

YOUR *Petitioner therefore, who has lately been among Your Majesty's Subjects aforesaid, and has seen their Wants and knows their Desires, is the more enbolden'd, humbly to request, that Your Majesty would be graciously pleased to issue Letters Patent, to such Persons as Your Majesty shall think fit, thereby Constituting them* A BODY POLITICK AND CORPORATE, *and to grant to them, and their Successors, such Powers, Privileges and Immunities, as Your Majesty in great Wisdom shall think meet and necessary for the Effecting the aforesaid Ends and Designs.*

HIS MAJESTY having been moved upon this *Petition*, is graciously pleas'd to refer the same to Mr. Attorney, or Mr. Solicitor-General, to consider thereof, and Report his Opinion, what His Majesty may fitly do therein; whereupon His Majesty will declare His further Pleasure.

JA. VERNON.

FINIS.